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## The Mother Lodge

RUDYARD KIPLING

There was Rundle, Station Master,  
An' Beazely of the Rail,  
An' Achman, Commissariat,  
An' Donkin o' the Jail;  
An' Blake, Conductor Sergeant—  
Our Master twice was 'e,  
With 'im that kept the Europe shop,  
Old Framjee Eduljee.

Outside—"Sergeant! Sir! Salute! Salaam!"  
Inside "Brother" an' it doesn't do no 'arm.  
We met upon the Level an' we parted on the Square,  
An' I was Junior Deacon in my Mother Lodge out there.

There was Bola Nath, accountant,  
And Saul, the Aden Jew,  
An' Din Mohammed, draughtsman,  
Of the Sursey office, too.  
There was Babu Chieckerhitty,  
An' Amir Singh, the Sikh,  
An' Castro of the fitting-sheds,  
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NEW ENGLAND

## Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

27 Beach Street, Boston 11, Mass. Telephone HA-6-6690

VOL. 45

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**FAITH** Without this word, or to be more precise, what the word signifies, it is likely we who tread the earth today would never have appeared upon it. Deprived of the spirit of faith the civilizations of the past, the marvelous creations of man, the advancement of knowledge, the formation of society, nor any other of the institutions we hold dear would have occurred at all. Before anything could or can be done there must be faith in its purpose and the possibility of its achievement. Imagination creates the form of something desired but if there were no faith in ability or power to establish it there would be no progress.

However we may understand or interpret the works of creation we must agree that man began with almost nothing. If we consider the biblical account we find him driven into a rough unfinished world infested with thorns and thistles and compelled to earn his bread by the sweat of his brow. He was instructed, we are told, that he must subdue that wild, unfinished and untamed earth. Everything needful, everything desirable he was compelled to fashion for himself. But, happily, the Creator planted within him a spark of that divine quality we call faith. Driven by his imagination and supported by his faith man through the ages has created the world we have today.

All this is no less true if we incline to the theory that man developed to his present plane through a long process of evolution. In either case it was faith in his ability to create something better for himself that led him from some brute form and low mentality to his present level of understanding and achievement. Without faith no effort would have been made.

This concept of faith is all contained in Webster's definition of the word: "That which is believed." Many centuries before Webster's time another man also defined faith. He is known to us as St. Paul and his definition is found in the first verse, eleventh chapter of his Epistle to the Hebrews. It states: "Now faith is the substance of things hoped for, the evidence of things not seen." Paul's definition we believe is better than Webster's. Paul draws a sharp line between mere credulity and established faith. Webster's "that which is believed" admits anything, reasonable or unreasonable. Paul declares faith is confined to definite things which have substance and this substance becomes the living power of faith. Moreover, the Apostle says faith is the evidence of things not seen. Simple credulity requires no evidence; it may believe anything. Honest faith

through the aid of spiritual understanding, experience and controlled imagination is able to perceive impelling evidence of things not visible.

Thus it is that man surveying the marvelous world around him, taking note of all that has been done in it, and observing also the magnificence of the heavens finds the substance of faith and with it the evidence of things not seen. It explains too that age old query that appears in the first degree of Masonry: In whom do you put your trust? No man without faith can answer it.

—P. F. GEORGE

**HOPE** In the progress of man from the dark ages of the ancient past to the brightness of the present the greatest sustaining factor in all of his experiences probably has been hope. Undoubtedly hope preceded faith because hope could live without faith. And did. It is safe to assume that much of what in the long reaches of the past was termed faith, actually was little more than hope. Indeed, it is safe to conclude that a considerable part of what many people today think is faith is in actuality largely hope.

Faith may be said to be the fruit of hope. Finding within his heart and mind a power, a force that could not, would not be destroyed, a force that was ever present and lived on through whatever vicissitudes might ensue man set out to justify it, to find substantial reasons for it. In this search he came upon the substance of the things he hoped for and the evidence of things he could not see. Out of these discoveries grew the spiritual element called faith. Thus it might be said that hope is the parent of faith.

However, the establishment of faith in no wise lessens the need for, the beauty of and the usefulness of hope. Hope is the star that pierced the black night before faith was. Hope the light that sustains us now when in weakness we lose for a time our grip on faith. Hope is the magnificent and lovely and mighty force that does not demand reason nor proof to maintain it. Tenuous, fragile, intangible though it is or may be yet it has a strength so great that all the forces of evil and destruction can not break it. Man may go down to the very pits of despair and yet be drawn back by the slender thread of hope.

Thus it would seem that the spirit of hope is a spark of divinity, something from the Supreme Architect left forever within the soul of man to anchor him against the powers and forces that would destroy him. Those are wrong who say hope is something man made for himself. No man can make anything greater than he is because man was created by Deity and none can make anything greater than the work of God. Hope, definitely

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Alfred Hampden Moorhouse, Editor and Publisher.

is greater than man because it is a power that can, has and does sustain him in his direst extremities, when all else is lost. When all his works have crashed around him, when darkness has blotted out all light, when faith has been lost and all doors seem to be closed, when health and ambition fail, loved ones and friends depart, yet can the inward heart look upward to find the faint rays of hope and courage need not die.

Hope is not dependent upon the human mind or will. It is not a force man may create or destroy. Were that possible it would have been done long ago and all mankind would grovel at the feet of ruthless masters. Eternal hope in the heart is the barrier they cannot pass; within its shrine liberty was born.

## "AS THE MOON GOVERNS THE NIGHT"

H. L. HAYWOOD

The changing ways of speech play strange havoc with the records of wisdom, making unintelligible to one generation the clearest thought of another, so that the science of the fathers becomes the superstition of the sons.

We Masons learn how true this is when we undertake to explain our ritual to ourselves. Its forms of expression, many of them, were fashioned in the Middle Ages, and others, two or three centuries ago, so that to us they have the quaint sound of outworn speech, and the ideas seem out of joint with modern ways of thought.

It is necessary for us unless we are willing to set the ritual aside as a formal and curious thing of little moment, to repair to the Interpreter's House, after the fashion of John Bunyan's Pilgrim, who also sought for the truths that abide among the forms that perish. By translating the dead language into the living, by interpreting the old ideas into the new, the ritual becomes a living thing, vital and profound, worthy of understanding by every intelligent man, however "modern" he may be.

These reflections were awakened in my mind when I was requested to offer some hints of the meaning of the sun and moon, more especially the moon, as they appear in our system of symbolism, first as among the three Lesser Lights, second in that strangely beautiful phrase concerning the Worshipful Master, of whom it is said, that he should rule and govern his Lodge with the regularity with which the sun rules the day and the moon governs the night. The phrases of the ritual in this connection have an old-world air about them, and these ideas—especially this strange idea about the moon—seem out of joint with the astronomy we learned at school.

We have lost our reverence for the moon. A mad man is thought of as a lunatic, or moon-struck. A callow lad, brooding with calf-love, is moonish. Illicit liquor is moonshine. It would have attributed beauty to a Greek maiden to describe her as moon-faced; with

Hope is the divine light that has led man upward and onward through all the ages. So long as it lives man will live. So long as it exists human kind need not give up not matter what evils befall. Because man did not create hope he cannot kill it. Many times in ages past evil has seemed to dominate the world. Men of bestial character have appeared to conquer. Where are they now? Man is still here and he is here because no matter what the oppression, no matter what the evil, the spark of hope burned on. Out of it grew faith and out of faith grew works and from all of them came love. Therefore let us hold fast to our hope; from it comes all the good we have, are or will ever see.—G. FRANKLYN

us it is a term of slang derision. An absurdity, impossibility, is a blue moon. An absurd practical joke is a moon hoax. To strive foolishly for impossible aims is to bark at the moon. A monster, or deformed creature is a moon-calf. A purblind person is moon-eyed. A fickle person is moonish, and a simpleton is a moonling.

The wise men who gave us our ritual, seers, mystics, and philosophers, many of them, lived in a region of thought different from this, and far above it. To them the sun and the moon were illumined with spiritual meanings, the former a symbol of God, the latter an image of His outshining, suggested by the fact that the sun pours out light and the moon reflects it. Also, the sun was the mind of God, the moon His love. Again, the sun typified spiritual understanding in man, the moon logical reason, in sharp contrast to our own loose habits of associating the moon with lunacy in some one of its ten thousand forms. In their alchemy, which was their form of chemistry, the sun and moon were symbols of fundamental principles in matter and the elements.

Long before the beginning of Masonry, and in many lands, long after, too, the moon was worshipped and revered, now as a goddess, now as a god, Isis to the Egyptians, to which Isism was dedicated, one of the forerunners of Masonry; Astarte to the early Hebrews; Selene to the first Greeks, later Diana; Diana, the divine huntress to the Romans, also Luna; the Chaldeans worshipped her at Ur; she was the great divinity to the early Arabs; a god to the Persians, companion to Mithra, god of the young sun; the Aztecs built great pyramids to her; the Incas regarded her as their mother; to the primitive Germans, a god, to whom a day was dedicated, our Monday; to the astrologers, a compelling, heavenly power, second only to the sun; and to countless tribes, and in endless religions, Queen of Heavens, Enchantress, or God of Night, Lord of Darkness, a thing of wonder and amaze, to be revered or worshipped—so has run the tide-compelling path of moon-



light across the shadowy deeps of human imagination!

Then, in 1610, came Galileo with his distance devourer, the telescope, and science began to tell us true tales about Diana stranger than the old tales of myth, more awesome than words can describe; for the powerful glass, marvelously improved since Galileo, brings the moon to an apparent distance of only fifty miles, a mere step into the nearest suburbs of our planet, with every detail so plain that if an ocean liner, trailing its smoke, could sail across its waterless seas, the eye of the astronomer could pick it out, and New York or Chicago, if set beneath one of the towering lunar mountains, could be instantly discerned.

Many planets have satellites; Mars has little moons only ten miles in diameter, mere infants in the sidereal family; one of the many moons of Saturn is larger than our own by almost a thousand miles of diameter; none of them is as beautiful, nor as interesting, as Earth's own satellite, which makes the night translucent, as it swings about its dusky orbit of 1,500,450 miles, at an average distance of only 238,000 miles from us, a mere nothing in cosmic space, distance less, as Flammarion once observed, than many men have tramped in a lifetime. It turns on its orbit once in twenty-eight days and something over seven hours, but owing to what astronomers call its "liberation," it always presents the same side to us.

In many ways the surface of the moon presents the most awe-inspiring sight that ever rises upon the astronomer's vision. Without atmosphere, and therefore without the fogs, snows, rains, and clouds which so enswathe our own planet, so that an onlooker in space could with difficulty detect our oceans and mountain ranges, every detail on the moon's vast surface is etched sharply out, like a silhouette, in the molten light of the direct and unrefracted rays of the sun or else in shadow blacker than our midnights. No rivers, lakes, or seas break the monotony of the grey-green arid expanses, no springs pour forth at the foot of its hills, no birds sing, no grass, herbage, or foliage ever makes bosky its tremendous valleys. All is eternal stagnation, motionless as death, buried in everlasting silence, like our polar ice-fields, or the configurations of which it many times reminds us.

The face of the moon is a death-mask, in which are petrified the scars of what once must have been a long period of inconceivable upheaval. What by a stretch of poetic fancy are called the "seas" of the moon, are really great level expanses, smoothed off by primitive floods of now-dead lava, rusty gray or green in color;

and the same explosive fury which poured out such oceans of lava at the same time flung up ranges of mountains, some of them 26,000 feet in height, their shapes like crumbled titanic fountains of molten rock, now immobile.

More conspicuous even than these mountain reaches are the almost countless crater rings, some of which are sunk, like our own Vesuvius, in the top of peaks, but most of which lie, gigantic sinkholes, below the adjacent levels. "There are hundreds," writes one moon-struck astronomer, "from ten to forty miles in diameter, and thousands from one to ten miles. They are so numerous in many places that they break into one another, like the cells of a crusted honey-comb." The crater called "Clavius" is 123 miles across: "Tycho" has a diameter of fifty-four miles—compare either of these with the one-half mile diameter of Vesuvius, or the seven mile width of Japan's Aso San, our largest volcanic crater!

Our far-off forefathers, when they took the first faltering steps that led to our great modern science, could see none of this because they looked at the moon unaided, feeble human eye, and explained her to themselves by aid of their untutored fancy. They did not even know that it was the moon which drew the tides that floated their boats to harbor. They could see only the shining nocturnal mystery, which they believed to be a living divinity, wielding they knew not what occult powers over human weal and woe. Later they began to note the phases of the moon, watching it as it ripened from a thin crescent, lying near the setting sun, to a bronze disc high in the heavens fourteen days later, this to wane back to a pale crescent again, after which the cycle repeated itself, again and again endlessly, like the regular turning of a wheel. By means of this ceaseless recurrence, men began to measure off the weeks into fixed intervals, called months, a word that originally meant the same as moon. That way the calendar began to be formed.

And later, men saw that the moon appears to move among the "fixed" stars as a hand moves among the figures on a dial. Mariners began to set the course of their ships according to that regular movement. These were two of the human uses of the moon, chosen from among many others; these uses, like all the rest, had at the heart of them the idea that the moon is a measurer, an orderer, created along with the sun, to use the language of Genesis, "to divide the day from night, to be for signs and for seasons, and for days and for years," and "to rule the day and the night."



## FREEMASONRY'S OBLIGATION

ELLSWORTH MEYER, *Grand Master of Masons in California*

### HISTORICAL BASIS

They might feel the same way about our present topic, although I have not inquired. If they do, their argument probably would be that historically, Freemasonry has confined its endeavors to the initiation and instruction of candidates, charitable endeavors, and the exposition of the principal tenets and cardinal virtues.

We might, albeit uncharitably, dismiss their contentions by pointing out that if our traditional Masonic forebearers had stuck to their mortar and ashlar none of us would be members of the Craft. We can take comfort from the probability that the admission of speculative Masons raised more eyebrows than our discussion will ever elevate.

Let us briefly consider the historical basis, if any, for an obligation.

The Constitutions of Edward III, who reigned from 1327 to 1377, are officially recognized by some Grand Jurisdictions as part of the written law of Masonry and most Masonic publicists so speak of them. The fourth section thereof provided, "That Entered Apprentices at their making were charged . . . to be true to the King of England and to the realms . . ."

The so-called Ancient Installation Charges, which also officially and unofficially are recognized as a part of our written law, provided: "That ye may be true liegemen to the King of England without treasons or any falsehood, and that ye know no treason but ye shall give knowledge thereof to the king or to his counsel . . ."

Also the charges approved in 1722 by the Grand Lodge of England provided: "A Mason is to be a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and the welfare of the nation, nor to behave himself, undutifully, to inferior magistrates; . . . So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man . . . the loyal brotherhood must and ought to disown his rebellion . . ."

Portions of the foregoing charges are still to be found in our modern charges to the Master at his installation when we say: "You agree to be a peaceable citizen and cheerfully to conform to the laws of the country in which you reside. You promise not to be concerned in plots or conspiracies against government, but patiently to submit to the decision of the supreme legislature," and we demand an affirmation of his submission and support.

It is not necessary to cite cumulative examples. We may assert categorically that loyalty is within the pale of Freemasonry, that historically and currently, there is an obligation upon Masons to be patriots. Of course loyalty and being a patriot are synonymous in this country with maintaining true Americanism.

The topic "Freemasonry's Obligation to Maintain True Americanism," might be discussed in different ways.

The most obvious approach would be to give voice to patriotic phrases, which would slip smoothly from the tongue and fall pleasantly upon the ear, but would not trouble a brain to define their meaning. For that approach the need would be for fervent lips rather than cool heads, it would be more likely to fire imagination than to stimulate thought. It will be left for other occasions and other speakers.

At the outset your attention is invited to the fact that the phrasing of the topic is susceptible of an interpretation that it assumes an obligation upon the part of Freemasonry. But it is probably at this very point that much difficulty arises in Masonic thinking and practice.

Now let this fact be asserted emphatically and let it remain crystal clear throughout our discussion, your present speaker does not know of a single Masonic leader in any of the 49 Grand Jurisdictions in these United States whose patriotism is open to any question, and he does not entertain any thought that those who may feel that there is no obligation on Freemasonry in the present particular are un-American.

To illustrate the point, attention is called to the statement of principles emphatically made and recently reiterated by the United Grand Lodge of England, the Grand Lodge of Scotland, and the Grand Lodge of Ireland. These three Grand Lodges have made it clear that they will not make or permit expressions on communism. On the other hand, some American Grand Lodges, and I think I am accurate in suggesting the Grand Lodge of Texas as an example, have taken a different position. It would be a trespass upon another portion of our agenda to discuss the merits of these two positions and I merely mention them that I may express the opinion that in this seeming divergence, the United Grand Lodge of England may not be charged with being un-English or the Grand Lodge of Texas with being unmasonic.

Perhaps the divergence of Masonic thinking may be shown by citing a minor situation in our own jurisdiction, California, which I cannot resist; actually, it is a rather conservative jurisdiction. The Grand Lodge of California has for some years sponsored in its constituent lodges and their communities two public programs, Public Schools Week and Constitution Month Observance. We have some distinguished brethren who believe that the Grand Lodge should not be engaged in either activity. They are not, therefore, to be charged with opposition to the Constitution or the public school system. They simply believe that endeavors in these two fields are outside the pale of Freemasonry.



## THE CONSTITUTION A TRESTLE BOARD

Ask a hundred men what they understand to be true Americanism and you will receive a hundred answers. Ask a thousand and you may receive a thousand answers, but the variations will only be in the terms employed, all will be based upon the same concepts, the same national ideals. Freedoms of varying descriptions, liberty, opportunity, these would be the earliest answers but gradually other terms would appear in the answers and shape into the type of government we have.

Let us therefore consider the fundamentals of Americanism in constitutional terms because the Constitution is our trestle board of Americanism.

Our first fundamental would be representative government. It is not an American invention but it received new emphasis and wider scope at the hands of our Constitution builders. They were suspicious of arbitrary autocracy on the one hand and of capricious democracy on the other. As colonists they had lived under the former at the hands of some royal governors and after independence, they had witnessed the chaos of the second. From the pages of history they knew the stories of despotism of the first and the disintegration of every pure democracy. They therefore builded squarely upon a high degree of faith in the competence and consciousness of elected representatives to whom the affairs of the nation might be safely entrusted. That they builded well, America stands as the monument.

Now our second fundamental, the dual form of government, might not be so quickly developed by the hundred or the thousand we might interrogate, but it would appear. It is an essential in our political economy. It is unique to the American concept of government. Never before had a strong central government been combined with a system of subordinate and yet sovereign states. Perhaps it was the natural product of our colonial experience, perhaps the result of the clash of agrarian and commercial interests, perchance the product even of fears and suspicions, but whatever the cause, the effect has been a staunch guarantee against civil or military usurpation, against the rise of dictatorship and totalitarianism. The framers of our Constitution built an indissoluble union of indestructible states; as long as we maintain that system, not alone in form but in substance, that long will there continue to be significance to the stars in our flag. I hesitate to say that if and when we materially impair the dual form of government that flag will cease to fly, but I do not hesitate to say that while it may still fly "o'er the home of the brave," it will not fly "o'er the land of the free."

## CHECKS AND BALANCES

As the third fundamental of Americanism let us point to the system of checks and balances in our governments. These are numerous and in the several states follow generally the federal pattern. Nationally, we may note the different bases for representation in the two houses of Congress, the difference in terms of the members, the required origin of tax measures in the lower house, the Presidential power of veto, the Con-

gressional power to override a veto, and, of supreme importance, the division of power between three branches: the executive, the legislative, and the judicial. These three branches were designed to be independent—none the slave, none the lord of another. Even students in first year civics can appreciate the reason for making and the necessity for maintaining this separation of powers. One must become a public official before confusion sets in.

Finally, we would class as part and parcel of true Americanism, the guaranty of individual rights through Constitutional limitations. When our government was established the theory was widely held, and it is abroad in the world again in our time, that all power is possessed by the state and that it may grant out of its plenary power certain privileges or exceptions which constitute the rights of the individual. Our founding fathers believed that each individual, by virtue of existing, possessed certain inalienable rights, rights which neither the state nor other persons granted or had the power to remove.

Freedom of speech, freedom of religion, and freedom from searches and seizures, these are among the items in the catalogue of individual rights guaranteed through constitutional limitations. They are corollaries of the American belief that the state is not the master of the individual, that individuals do not exist to serve the state, but that governments are formulated among men to protect and preserve the rights of the individual.

It may not be amiss to digress for the moment and merely mention that we have these four elements in our Masonic structure. Our principal officers are elected representatives, our Grand Lodges and constituent lodges comprise a dual form of government. We have checks and balances, even on Grand Masters, we guarantee certain rights to members through constitutional limitations.

Few indeed are the Americans who would advocate the repeal of the four basic elements of Americanism—but do many seek to repeal them in effect?

## REPEALING THE PRINCIPLES

Representative government rests upon the premise that instead of trying to decide every issue and solve every problem, the people shall select from their number certain persons who will devote the required time and study to the problems of state and make decisions on all matters coming before them. Some pessimists are persuaded that the general quality of official competence and capacity has been going downhill. Such a view is less a criticism of the public service than of the electorate which chooses the representatives. There is no dearth of ability, integrity, and devotion in America today, and there should be none in the ranks of our elected representatives, but there is danger in the indifference, apathy, and selfishness of the electorate on election day. There is too prevalent an attitude to vote for the candidate who promises the most on a favorite issue without consideration of his qualifications to pass upon the thousands of other matters which will come before him. Thus some candidates are led to

promise an avalanche of benefits without regard to their consistency or practicability.

Well may we ask, do we not in effect repeal the principle of representative government when fifty per cent or more of the registered voters remain away from the polls on election day? Do we not, in effect, repeal the principle of representative government when our vote is given to those candidates who outdo the opposition in rash promises of benefits? Do not our elected representatives, in effect, repeal the principle of representative government, when, unmindful of the common weal, they become the champions of one class against another, or one section over another? Do not our elected representatives, in effect, repeal the principle of representative government when they discard their judgment to respond to pressure?

Do we not, in effect, repeal the dual form of government when we bring our local problems, with hat in hand, here to Washington? Do we not, in effect, repeal the dual form of government when we seek the aggrandizement of our state, regardless of the effect upon the union of states? Do not our elected representatives, in effect, repeal the dual form of government when they place federal bounties upon the enactment of state legislation and regulations, which otherwise would not be adopted, or, under the cloak of interstate commerce invade state jurisdiction? Do not our elected representatives, in effect, repeal the dual form of government if they display long arms for their localities and myopic vision of the union?

Do we not, in effect, repeal the system of checks and balances if we make the legislative branch the pawn of the executive, or the legislative tinkers with the administration of the law? Do we not, in effect, repeal the system of checks and balances if we delegate to the executive the power to declare an emergency, enact rules for meeting the emergency and decide when the emergency is over? Do we not, in effect, repeal the system of checks and balances if we make a bureau, the

rule making, violation investigating, prosecuting and final judging power? Do we not, in effect, repeal the principle of checks and balances if we try to pack the courts or insidiously pick away at their integrity or independence?

## REGULATIONS NECESSARY

Finally, do we not, in effect, repeal the guaranty of individual rights if we act upon the premise that violating the law is all right provided we don't get caught? Do not our elected representatives, in effect, repeal the guaranty of individual rights if they enact regulations which are not designed to preserve the natural rights of others, but merely to make feasible economic desires?

The American concept of individual rights never did embrace the notion that liberty meant absolute freedom to do as one might desire, for as long as there are two individuals who are in contact neither can do absolutely as he may will. There will always be a point at which absolute freedom would become an infringement of the other's liberty.

The problem of locating the point beyond which governmental interference should not go is difficult in a complex civilization. It is, however, eternally necessary that statesmen and voters continually remind themselves that, generally, governmental regulations and restrictions are steps away from individualism. Their validity must be referable to necessity and not the very human traits of assumed conscience or the desire to mind other peoples' business.

Freemasonry's obligation to maintain true Americanism arises from the fact that these elements are not the result of chance, but the product of man's political evolution upward and onward. To the continuance of that evolution Masonry is eternally dedicated. The elements we have enumerated have been won by man's best brawn and brain, by man's deep loss and man's great gain. They are America's heart and mind in tangible form. Let us maintain them, secure on their foundation.

## MASONRY—A BRIDGE

*From an address by PERRY W. MORTON*

"Masonry is a bridge between the past and the future. The key to the future lies in the history of the past. History teaches that in the divine order of things God does not do our work for us. There is no plan for the salvation of this world which will ever work, unless it is made to work through the agency of free men according to God's will. It has often been said that we must be more concerned with new people than we are with new plans. Good people will make the worst plans fail . . . .

Masonry is a bridge between men. Suppose that every human being stood alone, isolated mentally and spiritually from every other. What kind of a world would this be? Good influence, right thought, true feelings might flash up sporadically, to glimmer for a moment

and then die in the chaos. Masonry, as a bridge between the hearts and minds of men, is a part of God's great system along the lines of which He means to diffuse His Truth and influence through the world. It is a part of the inter-relationship of man with man the goal of which is the brotherhood of man.

Masonry is a bridge between thought and action. Thought is a sterile, dead thing until it is transformed into action. The principles of Masonry are the principles with which the people must be inspired if they are to become new people. The principles aren't new. They have been known for at least 1900 years of the Christian era. There is no idea in the entire Masonic ritual which cannot be found in the Bible. The principles have been written over and over again in our



books of literature, ethics and religion. But we will not have the new people this world needs until the well-known moral principles have been lifted from the printed pages on which they are written, engraved on the minds and in the hearts of people, and then translated into action... the basic promise of Masonry is that the active pursuit of known ideals is the only way to be really practical. Masonry is an effective device—an organized force—whereby the principles of the ritual can be efficiently transformed into action.

Ritualism is not the function of Masonry any more than a cook book is good to eat! The ritual is only the footing for the near side of the bridge. The bridge might just as well not have been built unless it is passed over to the other side where the thought becomes action. That is the function of Masonry."

There is food for thought in Brother Morton's lucid exposition of what Masonry should be. To too many it is no more than ritual, we are apt to forget that ritual

is merely a form through which great truths are expressed. It is the lessons that the ritual seeks to teach that are important... and the greatest of these is brotherhood.

With the development of atomic power, and the awesome weapons of destruction which follow in its wake, it is apparent that unless the nations of the world do realize the necessity for brotherhood they will eventually cease to exist, destroyed in a holocaust beside which the recent world war will seem no more than a minor skirmish.

Brotherhood is the last, the only hope for the survival of human kind. The futility of depending upon weapons is proved by the unending successions of wars. Peace can not, will not be born of violence; exhaustion, perhaps, but not peace. Therefore, before it is too late, let us learn to use the bridge of brotherhood.—*Masonic Trestle Board*.

## "FREE" IN FREEMASONRY

H. L. HAYWOOD

Why is it that our Fraternity bears the name "Freemasonry" instead of "Masonry"? Why the "free" in it? Far back in the Middle Ages a freemason was the name of a builder who could design buildings as well as construct them. He was what we should now call an architect.

Again—and to continue asking questions—why do about one-half of the 49 Grand Lodges in the United States style themselves as Ancient, Free & Accepted Masons, whereas the others, with only one or two exceptions, style themselves as Free & Accepted Masons, omitting "Ancient"?

Why do the members of our Fraternity call themselves Freemasons instead of Masons? It once again brings to the front the question as to what the "free" means.

In his history of our craft J. G. Findel states that he had found the name "Freemason" used as far back as 1212. G. W. Steinbrenner, who also wrote a book on the origins of our Fraternity, gave 1350 as the earliest date on which he had found the name. In his famous essay on "free" in Freemasonry R. F. Gould, the Craft's premier historian, gave 1376 as the earliest use of the name known to himself; it was in a record belonging to the Mason Company of London. One of the very earliest uses of the name in British law occurred in a statute dated in 1459.

At the time of writing, the earliest known use of the word "Freemasonry" in a printed book is in a small work by William Boude, in the British Museum, published in 1526. It appeared in another printed book, a quaint volume entitled *A Most Precious and Spiritual Pearl*, published in 1550; and yet again in a small child's book, *Dives Pragmaticus*, published in 1563.

The name occurs more frequently in seventeenth century printed books. It must have been everywhere the recognized name for the Fraternity by the time the Mother Grand Lodge was organized in 1717, because it was used as a matter of course on the title page of the first edition of the Book of Constitutions published by that Grand Lodge in 1723, in the form of "Free-Masons."

During many centuries throughout the Middle Ages builders of all kinds were called masons, but a special class of them was called freemasons. The question is, why that distinction? It is an exceptionally difficult question to answer—possibly it is the most difficult single question in all the fields of Masonic history, scholarship, and research.

That question is complicated by the fact that among a number of other crafts the members of certain guilds, or associations, also called themselves "free." (Unless I have been misinformed, there is in Germany, or was until the last War, a large society which called itself "The Free Carpenters.") In the great treatise which he contributed to *Ars Quatuor Coronatorum*, Vol. X, page 10, George William Speth gave a representative list of them. Among them were such as the following: Free Car-men, Free Fishermen, Free Dredgers, Free Watermen, Free Vintners, Free Butchers, Free Scriveners, Free Printers, Free Sawyers, Free Carpenters, Free Sewers (tailors). Did these guilds and craftsmen call themselves "free" for the same reason that the freemasons did? Speth did not believe so. (A branch of the German secret society called Freemiths was set up in Baltimore, Maryland in 1865.)

Difficult as the question is, however, the scholars of the Craft, and more especially the historians, have never ceased in their endeavors to solve it. I shall

set down a representative list (though not an exhaustive one) of the theories to which their findings have led them. In doing so I shall make the paragraphs on each one as brief and as simple as possible, and not overload them with references to books.

1. The "liberal arts" theory. During the Renaissance, men in the fine arts often were called "free." The word was used in the same sense as "liberal" in such phrases as "the liberal arts," "a liberal education." In the organized handicrafts men worked together in an organization, and according to fixed rules, but a man in the fine arts was a creator, who made use of himself to accomplish his tasks, therefore he had to be left free to follow his own ideas, inspirations, and skills. In a paper contributed to *Ars Quatuor Coronatorum*, Vol. II, page 141, F. F. Schnitzger argued that freemasons were called "free" because architecture was a fine art.

2. The "freestone" theory. Freestone was a name given to a stone which was durable enough to stand in walls designed to last for centuries, and at the same time had so little grain in it that it could be carved and hewn without danger of chipping or splitting. A freestone mason therefore presumably was one employed on such monumental structures as cathedrals, churches, borough halls, and priories, and for that reason had a higher grade than the local masons who constructed cottages, barns, walls, and dikes. Since a statute of laborers of 1350 used the phrase "master mason of free stone" that usage must have been very old.

3. The "free of restraints" theory. During the Middle Ages the men and women who lived in a given community were hedged in by many restraints—this was especially true of traveling on the highways (if their trails and paths may be dignified by that name) because under the very best circumstances highway travel was always dangerous, and like Chaucer's pilgrims, everybody tried to go in a "company" if it was necessary for him to go at all. The large number of those restrictions would be intolerable to us who go and come as we please across the whole of continental America. There were especially rigid restrictions to control the movement of workmen who might go about seeking work—even the Popes imposed many restrictions upon them. According to the theory here being described freemasons were called "free" because they were exempted from those restrictions. The New English Dictionary (also called The Oxford Dictionary) inclines to that theory; so did Leader Scott in her *Cathed-al Builders*.

4. The "Free of the Craft" theory. In a version of the Old Charges owned by the Masons of Melrose, Scotland, dated 1581, the word "freemason" is used in a sense which appears to have the meaning of "free of his craft." An apprentice was not free of his craft (according to the nomenclature then in use) because he earned no wages, could accept no work of his own, could have no apprentices, and had no voice or vote; nor was a rough mason, waller, tiler, plasterer, or cowan free of it because the laws did not permit him to engage in work monopolized by the mason craft. According to the theory being noted in the present paragraph a free-

mason called himself by that name because he was free of his craft.

5. The "freedom of the city" theory. By this theory is meant that a man from outside a town or city was granted freedom to work or to trade in it, and could therefore come and go through its gates without restraint. This "freedom" or "liberty" of a city was an exceptional privilege. The theory holds that Freemasons were architects who could design and construct monumental buildings, impossible for local masons to attempt, that they therefore had to be brought in from a distance, and that it was necessary to give them the "freedom of the city" else they could do no work; and for that reason they were called freemasons.

6. The "Speth" theory. No other theory has ever occasioned so much discussion as this because at the time he published it in the tenth volume of *Ars Quatuor Coronatorum* the members of that first of lodges of research were the giants of modern Masonic scholarship, and Speth was the secretary of the lodge itself. That his paper was a masterpiece was freely granted even by those who could not accept his theory. Speth argued (I reduce his theory to very few words, and therefore run the risk of robbing it of half its weight) that in the Middle Ages there had been two kinds of guilds of builders. On the one side there were the local, or stationary, guilds, composed of workmen who could construct simple buildings, the members of which were by law compelled to remain within their local boundaries and were not free to work elsewhere. On the other side were the builders of churches and cathedrals who were free to work anywhere, and who, once they began a structure, could set up their own lodges. They were free from the restrictions of local guilds, and for that reason were called freemasons. Speth summed up his own theory in a few words: "The fact remains that we, of today, are the sons of the freemasons and not of the gild masons."

7. The "Gould" theory. The last theory to be mentioned—last, only because the limitations of space forbid a further multiplication—I have christened the Gould theory because the Craft's "premier historian" set it forth as his own. In reality it is no theory at all, because it asserts that in our present state of knowledge no theory is possible. At the end of his famous treatise on the subject (published in his Essays) Gould answers the question, "Why 'free' in Freemasonry?" by a quotation: "If you wish for the solution, be patient, and wait." If this were translated into a more American way of speech, it would mean that a Mason must say: "We are called Freemasons, but up to now we have not been able to discover why we are."

After much traveling about in the literature of which the above seven paragraphs give but the slenderest of indications, I find that in my own mind there remain three observations which, though they can settle nothing, may not be unworthy to be added to the discussion.

1. As far as the origins of the word "freemason" are concerned there are indications in the records in sufficient number to suggest a theory unlike any described



in the paragraphs above. It could be named the "coincidence theory." At some given time, in some given place, in a part of Scotland, say, or in one of the counties of England, craftsmen were called freemasons for one reason; at another time, perhaps a century afterwards, and possibly in France, they were called freemasons by reasons of a wholly different kind. That these different reasons resulted in the same word was a philological coincidence. The word "mystery" is one example of such a coincidence, because it had three different origins; the word "rank" is another, because it had two.

2. The theory to which I myself am most inclined, though without final conviction, could be described as "the convergence theory." According to this theory early craftsmen were called "free" because each one was free of the town or the city in which he worked; because as architects of monumental structures they stood apart from local, gild Masons; because they could move from city to city, or from country to country; because they worked in freestone; and by the end of the seventeenth century all these various meanings converged. This would mean that of the principal theories no one would contradict all the others, but that in some measure, and in some real sense, all of them would be true at one stroke.

3. As already stated, the literature on the question as to why "free" in Freemasonry is an extensive one, and is old; it is therefore all the more curious that nowhere in it does any author raise the question as to why the Fraternity calls itself Freemasonry nowadays. No law compels it to do so. It is interesting to discuss the origins of the name, centuries ago; it is even more interesting to ask why we *now* cherish the name, and why all of us feel it to be appropriate. There are many possible answers to that question (it is taken for granted that some of them are historical), but upon the testimony of many books published in the past 25 years, along with hundreds of magazine articles and Masonic speeches I should believe that Masons, *as Masons*, like to call themselves Freemasons because in every true sense they know themselves to be *free men*. They have, *as Masons*, a very large spiritual independence. Our Fraternity is not indentured to or tied down to any one country, any one government, any one race, one religion, one church, or one period of time, or one political party, or one social class. The fine old phrase, "free of the craft," which members of the gilds liked to use, we modern Freemasons could adopt, albeit with a wider connotation; we are "free of" the whole of mankind, and the whole of the world.

## The Craft at Work

### MASONRY IN ST. JOHN'S, NEWFOUNDLAND PROVINCE

St. John's, Newfoundland, the capital of that Canadian Province, is strongly Masonic. A city of over 42,000 population, it was early settled by fishermen from Devonshire, England, in the early 16th century.

Its Masonic Temple is a credit to a thriving city, as well as to the Fraternity. It is occupied by six Lodges, of which four are under the Scottish Constitution; Shannon Chapter No. 9, under the Grand Chapter of Royal Arch Masons of Nova Scotia; also Royal and Select Masters and Knights Templar under the same jurisdiction.

The Temple, a two-story and basement structure, is built on a solid rock, portions of which had to be blasted out for the foundation. It is located east of and across the street from the Episcopal Cathedral.

The appointments include a large Blue Room on the second floor for Craft Lodge meetings and a Chapter Room for

Royal Arch Masonry, as well as ante-rooms. On the ground floor is a large banquet room used for installation dinners, social functions, and club purposes. Other accommodations include a billiard room, reading room, and library.

Arthur G. William, Past Master, Past High Priest of Shannon Chapter No. 9, R.A.M., and Secretary of the Masonic Club in St. John's, states that there are many Scottish Rite Masons there, but as yet no Scottish Rite Bodies. Among the more prominent is the Honorable E. S. Spencer, 32°, Minister of Public Works in the Provincial Government. He is also Past Master of Avalon Lodge No. 776 of that Masonic Jurisdiction.—*New Age*.

### FATHER OF PRESIDENT GRANT

Inquiries come to us frequently as to whether or not Major General U. S. Grant III (Retired) is a mason. We are sorry to report that he is not. His great-grandfather Jesse Grant, was Master of the Masonic Lodge at Georgetown, Ohio,

about 1826. Later, he was Postmaster of the city of Covington, Kentucky. His son, the great General in the Federal Army and President of the United States, was not a Mason. The Masonic Lodge at Georgetown, which is near Cincinnati, Ohio, has minutes signed by Jesse Grant and also the apron which he wore when Worshipful Master.

There was a celebration at Georgetown, Ohio, April 30th, which Major General U. S. Grant III was to attend.

Nothing will ruin the country if the people themselves will undertake its safety; and nothing can save it if they leave that safety in any hands but their own.—*Daniel Webster*.

### INSTALLED FOUR RELATIVES

At a meeting of Ideal Chapter No. 373, Order of the Eastern Star, at the Hillside Masonic Temple in Woodhaven, N.Y., last January, Brother William Brandt had the rare privilege of installing his daughter, Miss Doris C. Brandt,

in the office of Worthy Matron; his son, William Wesley Brandt, in the office of Worthy Patron; his wife, Mrs. Dorothy M. Brandt, as Associate Matron, and his daughter-in-law, Mrs. Dorothy E. Brandt, as Associate Conductor. This was an unusual occasion, long to be remembered by the participants and the members of the Chapter.

### 80TH ANNIVERSARY

The Scottish Rite of Freemasonry in Oregon celebrates its eightieth anniversary this year, and, in order to bring this important date to the attention of Masons of that state, the Scottish Rite Temple in Portland was thrown open to the Grand Lodge A.F.&A.M. of Oregon and Research Lodge No. 198 of the same Grand Jurisdiction. The five Tuesdays of January, 1950, were given over to programs established by Research Lodge, and interesting events of the early-day organization of the Craft in this state were presented along with outstanding speakers. The four Tuesdays of February, 1950, were assigned to the four Bodies of the Scottish Rite. Purely Masonic programs were presented and, despite very inclement weather throughout the two months, the auditorium was taxed with capacity crowds.

During all events Brother Leslie M. Scott, 33°, Sovereign Grand Inspector General in Oregon, was present to extend the best wishes of the Rite to the visitors and members.

### ORDER OF DEMOLAY

The Grand Council of the Order of DeMolay for Boys held a very successful meeting at Fort Worth, Texas, on March 5th and 6th, at which Wm. Stephenson Cooke, 33°, Sovereign Grand Inspector General in Texas of the Supreme Council, Southern Jurisdiction, was elected an active member of the Grand Council, Dr. Claud F. Young, 33°, Sovereign Grand Inspector General in Kansas, attended the same meeting.

During the past year, 170 Chapters have been formed and 32,000 new members added to the organization. A national charter for the DeMolay Foundation was secured, the money to be used for vocational guidance, training of youth leaders, charitable and educational purposes, camps, and for mental and physical development.

### BIBLE GIVEN TO

#### NEW YORK LODGE

A Bible, inscribed with a personal message by His Majesty King Gustaf V, of Sweden, who is also Grand Master of the

Grand Lodge, was presented to Breda-blick Lodge No. 880, Sixth Manhattan, New York, on its 40th anniversary. The presentation of the Bible was made by Arthur Wallinder, the King's emissary, and it was received on behalf of the Lodge by Brothers Einar A. Green, Master of the Lodge, and Henry Johnson.

### RAISES HIS FOUR SONS

Brother James D. Browne has been a member of Potomac Lodge No. 5, Washington, D.C., for more than 25 years. On the evening of April 3rd he presided in the East in his Lodge, and personally raised each of his four sons as Master Masons. He had never performed this degree work before, and had learned it especially for this occasion.

His three elder sons, Elwood M. Browne, Gordon W. Browne, and James D. Browne, Jr., had all waited until their youngest brother, Clifton D. Browne, reached his 21st birthday on January 29th. Then all four submitted their petitions at the same time to Potomac Lodge.

Worshipful Master Ray L. Willingham received Grand Master Marvin E. Fowler (District of Columbia) and both joined in felicitating the father and sons on this occasion.

### FATHER CONFERS

#### 3 DEGREES ON SON

Hubert M. Skinner, Sr. 32°, Past Master of Jonesboro Lodge No. 250 of Chalybeate, Miss., has conferred the three degrees of Freemasonry on his son, Hubert M., Jr., the last occurring on March 13, 1950. Several Lodges were represented.

Brother Skinner, Sr., conferred the third degree for the first time when he was Junior Warden of the Lodge, at the age of twenty-three, and he has served in the office of Worshipful Master four terms, the first term when he was twenty-five years of age. At that time he was installed by his father, a Past Master, who had the record of missing only four stated monthly meetings in sixteen years.

Brother Skinner, Jr., is the fourth generation of the Skinner family to become a member of Jonesboro Lodge in its eighty-nine years of existence, according to information received from J. F. Ray, Secretary of the Lodge.

### 100TH BIRTHDAY

Willamette Lodge No. 2, A.F.&A.M., of Portland, Oregon, is celebrating its 100th anniversary during 1950. A feature of its year-long observance of its 100 years of existence was the conferring

### NEW TEMPLE

The Scottish Rite Bodies of Pueblo, Colorado, have acquired a magnificent mansion which, with an addition that is in the course of construction, will constitute their Temple. The Grand Lodge A.F.&A.M. of Colorado laid the cornerstone of the addition on April 13, 1950. Edwin J. Wittelshofer, Grand Master, assisted by other Grand Officers, performed the ceremony, which took place on the last day of the Spring Reunion of the Bodies.

The mansion is trimmed throughout with many kinds of rare woods. Some are hand-carved and consist of White and African Mahogany, White Ash and Oak, Burled Curly Birch, Walnut, Cherry, Maple and Bird's-Eye Maple. The parquet floors have inlays of Ebony, Holly, Vermilion and Rosewood. The windows are rich colored stained glass of many subjects and patterns. The several fireplaces are unusual in their ornate elegance, with hand-carved mantels and multi-colored tiles and polished marble. Other features of the mansion include exquisite paintings, statuary, rare and elegant draperies and furnishings.

### 150TH ANNIVERSARY

Washington Lodge No. 21 F.&A.M., New York City, observed its 50th anniversary with a special meeting at the Masonic Temple, 17 West Twenty-third Street, the evening of March 2nd. On display were two Bibles used by George Washington and a letter written by him. The Bibles were those used by Washington's mother lodge, Fredericksburg Lodge No. 4, Virginia, when he took the Masonic obligations, and the one belonging to St. John's Lodge No. 1, New York City, on which he took the oath of office as the first President of the United States. The letter, expressing appreciation for the gift of a French-made Masonic apron, was written from the Revolutionary Army Camp at Newburgh, New York, in 1782. Six officers, headed by the Master, Walter W. Chinn, Jr., brought the Fredericksburg Lodge's Bible to New York. William Robert Knapp, Master of Washington Lodge, arranged the program and conducted the meeting. Most Wor-



shipful Frank M. Totton, Grand Master, and other officers of the Grand Lodge were present.

On Sunday, March 5th, the Knights Templar of the New York metropolitan area, in uniform, escorted the members of Washington Lodge and visiting Masons to a religious service at the West End Presbyterian Church, where a sermon on "Washington, the Builder" was delivered by the Rev. Dr. Cornelius Greenway, minister of All Souls Universalist Church, Brooklyn, and Grand Chaplain of the Grand Lodge of New York.

#### GROWTH OF

##### SCOTTISH FREEMASONRY

While Sir Malcolm Barclay-Harvey, Grand Master Mason of the Grand Lodge of Scotland was visiting South Africa in February, according to *The Freemason's Chronicle*, at the quarterly communication the announcement was made that, among the charters granted for new Lodges, was one in the District of Sierra Leone, which includes Gambia. In this new district there are six Lodges already located under the English Constitution, all holding forth at Freetown, the capital, a seventh being in the proximate territory of Gambia. This new Scottish Lodge, it would seem, is the first introduction of Scottish Freemasonry there, although some of its Lodges are located in other small Districts in West Africa.

Statistics show that there was a total of 644,179 admissions to membership under the Scottish Constitution between 1900 and 1949. There were 15,025 admissions during 1949 in the 1,420 Lodges.

#### WREATH

The National League of Masonic Clubs, on January 15, 1950, paid its third annual pilgrimage to the grave of Theodore Roosevelt. The ceremonies took place at Young's Memorial Cemetery, Oyster Bay, Long Island, N. Y., and marked the 31st anniversary of the death of the former President of the United States. The invocation was pronounced by Rev. Alfred J. Penny of Oyster Bay; the wreath was placed on the grave by Charles K. Hellriegel of the National League of Masonic Clubs, and the address was delivered by J. Earle Kelton, Past National President.

#### ENGLISH MASONIC ITEMS

The Quarterly Convocation of the Supreme Grand Chapter of Royal Arch Masons of England met at Freemasons' Hall, London, on February 1, 1950. A good attendance was noted. In the absence of the First Grand Principal, the Duke of Devonshire, in Ireland, the Second Grand Principal, The Earl of

Scarborough, presided. Ten petitions for new Chapters were presented—one in London, eight in the Provinces and one in a District—and they were acted upon favorably. Three other petitions were approved—one for a Centenary Charter to a chapter which has been in existence 160 years; one for a Charter of Confirmation, the original having been granted over 100 years ago to a Chapter in Jersey, which was destroyed by enemy action in the last war, and an application from a London Chapter for permission to alter its title in order to conform to that of the Lodge to which it is attached.

Capt. Francis Kenelm Foster, Provincial Grand Master for the Province of Gloucestershire and Grand Superintendent for the combined Royal Arch Province of Gloucestershire and Hertfordshire, also Provincial Grand Master of the combined Mark Provinces, passed away on January 31, 1950, at the age of seventy-three. Entering the Craft in 1900, in Royal Gloucester Lodge No. 839, he rose rapidly in its service in many capacities and, in 1919, was appointed Deputy of the Province which he later ruled.

Some 550 Brethren traveled to London, on January 24, 1950, from the Masonic Province of Bristol, as a testimony of loyalty to their new ruler, George Tryon, who was installed Grand Master of the Province at Freemason's Hall, by the Duke of Devonshire, Grand Master of the United Grand Lodge of England.

The new Lord Mayor of London, Sir Frederick Rowland, will occupy the Chair of Guildhall Lodge No. 3116 during the ensuing year. This Lodge is connected with the City Corporation in its membership. The new Master was installed in February by the Grand Master of the United Grand Lodge of England, the Duke of Devonshire.

Sir George Aylwen, the retiring Lord Mayor, occupied the Chair of Guildhall Lodge last year, and was installed Master of Jubilee Masters Lodge No. 2712 in March, 1950.

#### FOREFATHERS

There stands at Plymouth, Massachusetts, a monument, a most beautiful tribute to our early Pilgrims and Forefathers, who because of persecution left their mother country, coming to America to make it their home. Here they laid the foundation for our government, which has become the pattern of all the republics of the civilized world.

The central pedestal represents Faith. In her left hand she holds a Bible; with the right uplifted and pointing heaven-

ward she seems to call to us to trust in a higher Power. The lower pedestals express Morality, Law, Education and Freedom. Upon this foundation our Forefathers built—how well you know.

Of white marble, it is perhaps the largest and, we repeat, the most beautiful monumental tribute to our Pilgrim Forefathers. Around the sides are scenes typifying actions and deeds of that day, all cut out of marble. These miniatures are most impressive as they portray the signing of the Agreement which was to govern them, as well as other scenes. Perhaps the most impressive term in this Agreement or Pact are the words, "in the name of God."

We are frequently asked, what are some of the outstanding features of the Junior Order United American Mechanics? Why should a man affiliate? Are they keeping abreast of the times?...

We believe in the public schools; we believe the Bible should be read in the public schools for its moral teachings. We believe the American Flag should be flown from every public school in our land to teach the children to love our country. We believe in the restrictions of undesirables. Yes, we believe in the ideals of our nation as laid down by our Forefathers... We believe the ballot is one of our greatest safeguards. We believe that every American is obligated to use the ballot. The privileges of selecting our public officials makes it an obligation for us to exercise the right given us to select them. —*Missouri American*.

#### SCOTTISH RITE ACTIVITIES

##### IN SOUTH AFRICA

The A.&A. Rite in South Africa now has eight Chapters in the Transvaal; five are English, two Scottish, and one under the Supreme Council for the High Degrees of the Grand East of the Netherlands. Prior to the consecration of a Chapter in 1934, by the late Brother G. S. Burt Andrews, there were but three Chapters under the English Constitution governed by the Inspector General of Northern South Africa, and one Scottish Chapter, Rosslyn No. 14.

A very satisfactory meeting of the A.&A. Rite Chapters was held in Johannesburg on the 15th of February, 1950. Attendance of Brethren from the Scottish and Netherlands Chapters was marked by a spirit of fraternal amity, toasts being given by two of them at the refectory which followed. The ceremonies were conducted by Brother H. A. Finlaison, who, having concluded his year's work, installed Brother A. J. Kenward the Most Wise Sovereign.

There is a growing interest in the Rite by Brethren who have served the Craft

in other degrees for many years. This spirit applies also to Freemasonry generally in the Transvaal, and it is expected that a new Masonic Temple will be constructed on the magnificent site acquired by the District Grand Lodge of Transvaal, E. C.

#### HONORS J. EDGAR HOOVER

The medal award which is made annually by the Grand Lodge, F. and A.M. of the State of New York, to an outstanding Mason for "distinguished achievement in any field of endeavor beneficial to humanity," was presented to J. Edgar Hoover, Director of the Federal Bureau of Investigation, and a Knight Templar, at a dinner recently at the Astor Hotel.

Charles W. Froessel, chairman of the Grand Lodge Committee, said: "The extraordinary record of keeping the peace and upholding the law of the United States for the last quarter of a century, that Mr. Hoover has made, assured the committee that he was the logical choice for the medal."

Those who have received the award include General George C. Marshall, Admiral Ernest King, Jan Sibelius, and Edward V. Rickenbacker.

#### IMPROVEMENTS

The Kentucky Masonic Home is to have a gymnasium which will cost about \$230,000. Ground was broken on April 30, 1950, following a brief ceremonial. The structure, to be built by funds raised by the St. John's Day League, will mark another important milestone in the history of this progressive Masonic institution which has served the ideals of the Craft in the State of Kentucky for over 75 years. The fireproof structure will be 106 feet wide by 150 feet in length, and will seat 1,500. It will be modern in every detail and ready for use by the end of 1950.

#### STARTS IN THE HOME

In an address in Brooklyn Grand Master Frank M. Totton of the Grand Lodge F.&A.M. of New York, Richard A. Rowlands, Deputy Grand Master, reminisced concerning his early days in the borough of Brooklyn, where he was born.

He said: "I was a member of the Methodist Church, and Sunday was a day when you not only sat on the porch, you attended church at ten in the morning, Sunday school at three in the afternoon, and the Epworth League in the evening."

"I was brought up in the great tradition of Brooklyn, the city of trees and churches. I was taught to respect my forebears, to feel a family pride in our

traditions, to understand my mother's respect for the Masonic Fraternity, and her pride in my father's membership.

#### ST. PETERSBURG, A RETREAT

Masons from many parts of the United States, Canada, Scotland and England visit Florida every season. St. Petersburg is very popular with many, and on March 10, 1950, some 2,000 of them met in the high school of that city and were the guests of St. Petersburg Lodge No. 139. The meeting, which occurs once each year, is designated All-States Night, when members of the Fraternity sojourning in that city get together and become acquainted. Since most of the Masons are from the United States, they are seated in sections according to states, and those from foreign countries are otherwise designated. The meetings are most enjoyable because they give the Brethren a wide scope of acquaintance and add much to their sojourn "in foreign lands."

## All Sorts

Briggs took the ticket the agent gave him, picked up his change, and walked away. A few minutes later he was back at the ticket window.

"You gave me the wrong change just now," he said to the clerk.

"Sorry," said the agent, with a shrug of the shoulder, "it cannot be rectified now. You should have called my attention to it at the time you bought your ticket."

"Well, that's all right then," said Briggs, with a faint smile. "You gave me five dollars too much."

"It says here," said one spinster, reading from a newspaper, "that a woman has just cremated her third husband."

"Oh, isn't that just the way of things!" cried the other spinster. "Some of us can't get one, and other women have them to burn."

#### POINT BREEZE

##### A FAMILY RESORT

Established 1888

On the shore of Lake Wentworth  
Enjoyable but NOT Expensive

JUNE 24 TO SEPT. 9

A beautiful vacation spot in a 40-acre pine grove. Cottage Colony. Meals in a central dining hall. Good home cooking, all fresh vegetables. Canoeing, boating, excellent bass fishing, bathing that is unexcelled, tennis, shuffle-board and other outdoor sports. Social Hall, movies. Golf nearby. Rates 37.00 to 40.00 dollars weekly with meals. Special rates for children.

#### THE STEVENS FAMILY

Sir Knight Henry Stevens, Mgr.  
WOLFEBORO, N. H.  
Tel. 68 & 163

#### RHYME OR REASON

Dr. Francis L. Golden in his book, "For Doctors Only," prints the following poem:

Where can a man buy a cap for his knee  
Or a key for a lock of his hair?  
Can your eyes be called an academy  
Because there are pupils there?  
In the crown of your head what jewels  
are found,

Who crosses the bridge of your nose?  
Could you use in shingling the roof of  
your mouth,

The nails on the end of your toes?  
Could the crook of your elbow be sent to  
jail,

How can you sharpen your shoulder  
blades?

Could you sit in the shade of the palm  
of your hand

Or beat on the drum of your ear,  
Does the calf on your leg eat the corn  
on your toe

Then why grow corn on the ear?

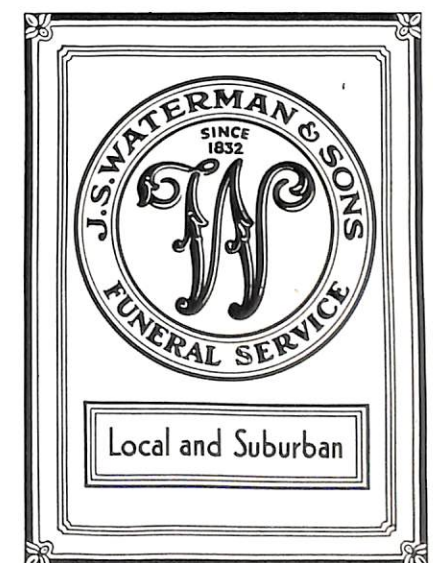
After giving the private a dressing down for being so late in returning with the supplies, the sergeant demanded, "Okay, let's hear how it happened, Miller."

"Well, I picked up a chaplain along the road," explained the woebegone rookie, "and from then on the mules couldn't understand a word I said."

First Business Man: "Since I have my new car I don't have to walk to the bank to make my deposits."

SBM: "Now you drive over, eh?"

FBM: "No, I just don't make any."





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